

A
Direction for the
gouernment of the tongue
according to Gods
word.



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To the Reader.

Christian Reader, lamentable
& fearefull is the abuse of the
tongue among all sorts and de-
grees of men euery where. Hence
daily arise manifold sinnes a-
gainst God, and innumcrable
scandals and grieuances to our
brethren. It would make a mans
heart to bluede, to heare & con-
sider how Swearing, Blasphem-
ing, Cursed speaking, Railing,
Slandering, Chiding, Quarrel-
ling, Contending, Iesting, Mock-
ing, Flattering, Lying, Dissem-
bling, Vaine and idle talking
ouerflow in all places, so as men
that feare God had better be any
where then in the companie of
most men. Well then, art thou a
man which hast made little con-
science of thy speech and talke?
repent seriously of this sinne, and
amend thy life, least for the abu-

To the Reader.

*sting of thy tongue thou crie with
Diues in hell, Send Lazarus
that he may dippe the tip of
his finger in water and coole
my tongue. And if thou be one
which hast care to order thy
selfe in speech and silence accor-
ding to Gods word, oh, do it more.
For what a shame is it, that men
with the same tongue wherewith
they confesse the faith and reli-
gion of Christ, should by vaine
and ungodly speech utterly denie
the power thereof? And for thy
better helpe therein, I haue pen-
ned these fewe lines following,
concerning the Gouernment of
the tongue: Vse them for thy be-
nesit, and finding profit thereby,
giue glory to God. Cl. b. XCII.
December. 12.*

W. Perkins.



OF THE GOVERN-
ment of the Tongue.

CHAP. I.

*Of the generall meanes of ru-
ling the Tongue.*



HE gouverne-
ment of the
tongue is a
vertue pertai-
ning to the
holy vsage of
the tongue according to
Gods word.

And for the well ordering
of it, two things are requisite:
a pure heart, and skill in the
language of Canaan.

The pure heart is most necessarie, because it is the fountaine of speech, and if the fountaine be defiled, the streames that issue thence can not be cleane.

Mat. 15. 9.

And because the heart of man by nature is a bottomlesse gulf of iniquitie, two things are to be knowne: first, how it must be made pure; and then how it is alwaies afterward to be kept pure.

The way to get a pure heart is this. First, thou must seriously examinethy life and thy conscience, for all thy sinnes past: then with a heauie and bleeding heart confesse them to god, vtterly condemning thy selfe. Thirdly, with deepe sighes and groanes of spirit crie vnto heauen to
God

God the Father, in the name of Christ for pardon, I say, for pardon of the same sinnes as it were for life and death, and that day and night, till the Lord send downe from heauen a sweete certificate into thy perplexed conscience by his holy spirit, that all thy sinnes are done away. Now at the same instant in which pardon shall be granted, God likewise will once againe stretch forth that mightie hand of his, whereby he made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renue a right spirit in thee, & to stablish thee by his free spirit. For whome he iustifieth, them also at the same time he sanctifieth.

The purified heart appeareth by these signes. **I.** If thou feele thy selfe to bee displeased at thine owne infirmities and corruptions, & to droope vnder them as men doe vnder bodily sicknes. **II.** If thou begin to hate and to flie thine owne personall sinnes. **III.** If thou feele a grieffe and sorrow after thou hast offended God. **IV.** If thou heartily desire to abstaine from all manner of sinne. **V.** If thou be carefull to auoide all occasions and inticements to euill. **VI.** If thou trauell and doe thine endeaour in euery good thing. **VII.** If thou desire and pray to God to wash and rinse thine heart in the blood of Christ.

When the heart is pure, to
keepe

of the Tongue. 5

keepe it so is the speciall worke of faith, which purifieth the heart. *Act. 15. 9.*

Faith purifieth the heart by a particular applying of Christ crucified with all his merits. Elisha when he went up *2. Kin. 4. 24.* and lay upon the dead childe, and put his mouth to his mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon him, the flesh of the childe waxed warme. Afterward Elisha arose and spread himself upon him the second *Verf. 35.* time: then the child neezed seven times and opened his eyes. So must a man by faith euen spread himself vpon the crosse of Christ, applying hands and feet to his pierced hands and feet, and his wretched heart to Christs bleeding heart, and then

then hee shall feelee himselfe warmed by the heat of Gods spirit, and sin from day to day crucified with Christ, and his dead heart quickened and reuiued. And this applying which faith maketh, is done by a kind of reasoning which faith makes, thus: Hath God of his mercie giuen his owne son to be my Sauour, to shed his blood for me? & hath hee of his mercie graunted vnto mee the pardon of all my sinnes? I will therefore indeauour to keepe my heart and my life vnblameable, that I doe not offend him hereafter in word or deede, as I haue done heretofore.

Isa. 19. 18.

Rom. 15. 6.

The language of Canaan is, whereby a man endued with the spirit of adoption, vn-
fai-

fainedly calleth vpon the name of God in Christ, & so consequently doth as it were familiarly talke and speake with God. This language must needes be learned, that the tongue may be well grounded. For man must first be able to talke with God, before he can be able wisely to talke with man. For this cause when men are to haue communication one with another, they are first of all to be carefull that they often make their praiers to God that he would guid and blesse them in their speeches, as *Dauid* did, *Set a watch, O Lord, before my mouth, and keepe the doore of my lippes.* Psal. 141. 3. And againe, *O Lord open thou my lippes, and my mouth shall shew forth thy praise.* Psal. 57. 7. Where wee may

may see, that the mouth is, as it were, locked vp from speaking any good thing, vntill the Lord open it. And *Paul* hauing the gift of ordering his tongue in wonderfull measure, yet desireth the *Ephesians* to pray for him, that utterance might bee giuen him: and good reason, because God ruleth the tongue.

Eph. 6. 19.

Prou 16. 1.

CHAP. II.

*Of the matter of our
speech.*

THe gouernment of the tongue containeth two parts: holy speech, and holy silence. In holy speech must bee considered the matter of our speech, and the manner.

The matter is commonly one of these three: either god, our neighbour, or our selues.

As

As concerning God, this caueat must bee remembred, that the honourable titles of his glorious Maiestie be neuer taken into our mouthes, vnlesse it bee vpon a weightie & iust occasion, so as wee may plainly see that glorie will redound to him thereby: and for this cause the third commandement was giuen, that men might not *take up the* *Exod. 20. 7* *name of God in vaine*, that is, rashly and lightly.

And therefore lamentable and fearefull is the practise euery where. For it is a commō thing with men to beginne their speech, and to place titles of Gods most high Maiestie in the fore-front almost of euery sentence, by saying,
O Lord! O God! O good God! O
mer-

mercifull God! O Iesu! O Christ! &c. If a man be to say any thing, he will not say, Yea, or Nay; but, O Lord, yea: or, O Lord nay. If a man be to re- prooue his inferiour, he will presently say, O Lord haue mercy on vs, what a slowback art thou? what a lie is this? &c. An earthly Prince, if he should haue his name so tossed in our mouths at euery word, would neuer beare it; and how shall the cuerliuing God suffer it? nay how can he suffer it? I say no more, but thou with thy selfe thinke how: for in the third commandement the punishment is set downe, That he will not hold him guiltles that taketh his name in vaine. And the Angels in reuerence to Gods Maiestie couer their faces, Isa. 6. 2. Con-

Concerning our neighbour, we are to cōsider whether the thing which wee are about to speake be good or euill.

This beeing weighed, if it be good, and so commendable, then wee are readily and chearefully, and that vpon e-very occasion to vtter it, especially in his absence, whether he be a friend, or a foe: as Saint *Iohn* writeth of *Demetrius*. *Demetrius* (saith he) 1. Ioh. 5. 12. hath good report of all men, & of the truth it selfe: yea, and wee our selues beare record, and ye know that all our testimonie is true.

As for the euill which any shall know by his neighbour, hee is in no wise to speake of it, whether it bee an infirmity or a grosse sinne, vnlesse in his
con-

conscience hee shall finde himselfe called of God to speake.

A man is called to speake in three causes: First, when he is called before a Magistrate and is lawfully required to testifie the euill which hee knoweth by another. II. When any is to admonish his brother of any fault for his amendment. III. When the hurt or danger that may arise of the euill, is to bee prevented in others. As a man may say to one well disposed, take heede of such a mans companie, for hee is giuen to such or such a vice.

To this ende, they of the
1. Cor. i. 11. house of Cloe did certifie Paul
 of the disorders in Corinth.
Gen. 37. 2. And Ioseph certified his father
 of

of his brethrens slander. In this case all treasons are to bee revealed, as tending to the ruine of the whole common wealth. Thus Elisha revealed the secret of the king of Syria. *2 Kin. 6. 8.*

And if it shall bee thought convenient to mention the euill which wee know by any man, it must bee done only in generall manner: the person and all circumstances, which will descric the person, concealed.

Concerning things which are secret in our neighbour, wee are not to bee suspitious, but to suspend both speech & iudgement. *None suspecteth no euill. Iudge nothing (saith Paul) before the time, untill the Lord come, who wil lighte things that are* *2. Cor. 13. 1. Cor. 4. 5.*

are hid in darknesse, and make
 the counsell of the heart mani-
 fest. *Aug. lib. 10. confess. 23.* Augustine hath a good &
 speciall rule to this purpose,
 that there bee three things of
 which wee must giue no
 iudgement: Gods predestina-
 tion, the Scriptures, and the
 estate of men vncalled.

As touching a mans selfe, he
 is neither to praise nor dis-
 praise himselfe. As *Salomon*
Prou. 27. 2. saith, *Let another praise thee, &*
not thine owne mouth: a stran-
ger: and not thine owne lippes.
 Yet otherwhiles the times do
 fall out that a man may vse
 an holy kinde of boasting, es-
 pecially when the disgrace of
 the person is the disgrace also
 of the Gospel, and of religi-
 on, and of God himselfe: as
2. Cor. 11. 21. *Paul* did, *but wherein* (saith
 he)

he) any will vse boldnesse (I
speake foolishly) I will vse bold-
nes. They are Hebrewes, so am I.

CHAP. III.

*Of the manner of our speech,
and what must be done
before we speake.*

THus much of the matter
of our speech, now fol-
loweth the manner.

In the manner of our spea-
king, three things are to bee
pondered: what must be done
before we speake; what in
speaking: what after wee
haue spoken.

Before we speake, consi-
deration must be vsed of the
thing to be spoken, and of
the end. *James* requireth that
men should be slowe to speake, & *Iam. i. 19.*
swift to heare. Salomon saith,
He that answereth a matter be- *Prou. 8. 13.*
fore

fore hee heare it, it is folly and
 shame to him. The mind is the
 guid of the tongue: therefore
 men must cōsider before they
 speake. The tongue is the
 messenger of the heart, and
 therefore as oft as wee speake
 without meditation going be-
 fore, so oft the messenger
 runneth without his errand.
 The tongue is placed in the
 middle of the mouth, (a) and it
 is compassed in with lips and
 teeth as with a double trench,
 to shew vs, how wee are to vse
 heede and preconsideration
 before we speake: and there-
 fore it is good aduise, to
 keepe the key of the mouth
 not in the mouth, but in the
 cupbord of the mouth. *Aug-*
ustine saith well, that as in
 eating and drinking men
 make

2. Chryf.
 hom. 22. ad
 pop. Anti-
 och.

Lib. de nat.
 & grat.

make choice of meates: so in manifold speeches we should make choice of talke.

Here are condemned idle words, that is, such wordes as are spoken to little or no end or purpose. And they are not to be esteemed as little sinnes, when as men *are to* Mat 12. 36.
give account of every idle word.

CHAP. IV.

*What is to be done in speaking,
and of wisdom.*

WHen we are in speaking, two things are to be practised: first, care must be had of the speech, that it be *gratious*: secondly, it is to be vttered with conuenient bonds of truth.

The speech is gracious, when it is so vttered, that the graces of God wrought in
the

Coloff 4. 6. the heart by the holy Ghost,
are as it were pictured and
painted forth in the same:
for speech is the very image
of the heart.

Eph. 4. 25. Contrarie to this is *rotten
speech*, that is, all such talke
as is voide of grace which is
the heart and pith of our
speech.

Eph. 5. 3.
Psal. 16. 4. And by this it appeareth,
that no vice can be named
but with disliking: and here-
vpon in Scriptures when by
occasion a vice should bee
named, in token of a loathing
thereof, the name of the vice
is omitted, & the name of the
contrarie vertue vsed in the
roome thereof, as in these
wordes: for Iob thought, *It may
be that my sonnes haue sinned and
blessed*, that is, *blasphemed
God.*

God. This beeing true, then by proportion the visible representation of the vices of men in the world, which is the substance and matter whereof playes and interludes are made, is much more to be auoided. 1. Ki. 21. 20.

Gods graces, which we are to shew forth in our commendation are these: *Wise-1, 2, 3, 4, 5, 6, 7, 8, 9.* dome, Truth, Reuerence, Modesty, Meeknesse, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name: and let vs consider of them in order.

Wisedome in our speech is a goodly ornament. The Apostles when they waited for the holy Ghost in Ierusalem, it descended vpon them in the forme of fierie tongues: and

and then it is said that *they spake as the holy Ghost gaue the utterance in Apophthegmes or*

Act 2.4. *wisefentences.* And hee that
Prou. 6.23. *gouernes his tongue wisely addeth doctrine to the lips, that is, so speaketh, as that others be made wise thereby.*

This wisdom is then shewed, when a man can in iudgement apply his talke, and as it were in good manner make it fit to all the circumstances of persons, times, places, things.
Prou 19.11. *A foole poureth out all his mind, but a wise man keepeth in till afterward. A word spoken in his place, is like apples of gold with pictures of silver.*

Now hee that would haue his speech to be wise, must first of all himselfe become a wise man. And the wise man.

man of whome the holy scriptures speake, is a godly man and such an one as serueth God: because this feare of God is the *beginning and head of wisdom*; as on the contrarie, the foole, whereof the Scripture often speaketh, is the vngodly person that maketh no conscience of any sinne. And indeede such an one is the most sensles foole of all. He that shall euer and anon be casting himselfe into the fire and water, and runne vpon dangerous places to breake his legges, armes, necke: and further shall take pleasure in doing all this, is either a foole, or a mad man.

PROV. 1. 7.
ECCL. 12. 13.
PSAL. 14. 1.
and 38. 5.
GEN. 34. 7.

Now the vngodly man as oft as he sinneth, he endeuoureth

B

as

as much as in him lieth to pitch his soule into hell, and whereas he taketh pleasure in sinne, he sports himselfe with his owne destruction.

Furthermore the man fearings God must haue two thing in his heart: a perswasion of Gods presence; and Awe.

The perswasion of Gods presence is, whereby a man is continually resolued, that wheresoeuer hee is, hee standeth before God, who doth see euen in the secrets of his heart. This was in *Cornelius*: *Now therefore* (saith hee) *we are in Gods presence to heare all things that are commaunded thee of God.*

Act. io. 33.

Awe in regard of God, is that wherby a man behaueth himselfe

himselfe reuerently, because he is in Gods presence.

Awe is either in regard of sinne, or of chastisements.

Awe in respect of sinne, is when one is afraid to sinne, fearing not so much the punishment, as sinne it selfe, because it is sinne. For he feareth God indeede which is of this mind, that if there were no Iudge to condemne him; no hell to torment him; no diuell nor conscience to accuse him; yet hee would not sinne: because Gods blessed Maiestie is by it offended and displeased: and if hee had it in his choise, whether hee would sinne or loose his life, hee had rather die then willingly and wittingly sinne

against God. This awe beeing
in *Ioseph*, was the cause that
moued him not to commit
folly with *Putiphars* wife.

Gen. 39. 9. *How then (saith he) can I doe
this great wickednesse, and sinne
against God.*

Awe in chastisements is,
when one humbleth himselfe
vnder the mightie hand of
God with all meekenesse and
patience, when God laieth his
hand on him more or lesse.
When *Shemi* came foorth
and cursed *Dauid*, and flung
stones at him, what did he?
truely he stood in awe of
God, and therefore saide,
2. Sam. 16. *What haue I to doe with you,
ye sonnes of Zeruiah? for he
10. curseth, euen because the Lord
hath bidden him curse Dauid,
who dare then say, Wherefore
hast*

hast thou done so?

When a man is thus made wise, that is, righteous, and fearing God, hee is so guided by the spirit of feare, that hee cannot but speake wisely. *Salomon* saith, *The lippes of the righteous know what* Prou. 10. 31
is acceptable: but the mouth of the wicked speake froward things. And againe, *The heart of the wise guideth the mouth wisely.*

Contrarie to this is fonde and foolish talke: an example hereof wee haue in *Luke*, where *Pilate* wanting the feare of God, saith, *I finde no* Luk. 23. 14.
fault in Christ: let vs therefore chastise him, and send him away. Whereas hee ought to haue reasoned thus: *I finde no fault in him: therefore let vs send him a-*
B 3 way

26 *The government
way without chastisement.*

CHAP. V.

*Of truth, and of reuerence in
speech.*

TRuth of speech is a ver-
tue whereby a man spea-
keth as heethinketh: and so
consequently, hee speaketh as
euery thing is, so farre forth
as possibly hee can. It is made
a note of a righteous man, *to*
Psalm. 15. 2. speake the truth from the heart :
Prou. 12. 22. and they that deale truely are
Gods delight.

This is alwaies required in
all our doctrines, accusations,
defences, testimonies, pro-
mises, bargaines, counsels:
but especially in Iudges and
Magistrates sitting on iudge-
ment seat, because then they
Prou. 7. 7. stand in Gods stead, who
is

is truth it selfe.

To this place belongeth *Apologie*, which is, when a Christian called before a Ma-
Mat. 20. 31.
 gistrate, and straightly examined of his religion, confesseth Christ boldly, and denieth not the truth.

Contrarie to this, is lying, cogging, glosing, smoothing, ditlembling; as for example *Gehazi*, after hee had receiued money and garments of
1. King. 5. 25
Naam the Syrian against *Elisha*'s will, hee went and stood before his master, who saide vnto him, Whence comest thou, *Gehazi*? who making it nothing to lie for a vantage, smoothed it ouer finely, and saide, Thy seruant went no whither. To the like effect

and purpose, report is made of a rich man that had two chests: the one whereof hee called *all the world*, the other his *friend*. In the first hee putteth nothing: in the second he putteth all his substance. When his neighbour came to borrowe money, hee vsed to answere, truly I haue neuer a pennie in all the world, meaning his emptie chest, but I will see (saith hee) what my friend can doe, looking thereby for interest by the money out of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lie.

Lying is, when a man speaketh otherwise then the truth is, with a purpose to deceive.

deceiue. Here notethat there is great difference betweene these two speeches, *It is an vntruth*, and *It is a lie*. The first may be vsed when a man speaketh falshoods. But in vsing the second, wee must bee heedie and sparing: for when a man is chalenged for a lie, three things are laide to his charge. I. That he speaketh falsly. II. That he is willing to doe so. III. That he hath a desire and purpose to deceiue.

Quest. Whether may not a man lie, if it be for the procuring of some great good to our neighbour, or to the whole countrey, where we are.

Answ. No: Reasons are these: I. Lying is forbidden, (a) *as an abomination to the Lord.*

^a Iam. 3. 21

Prou. 2. 22.

II.

Rom. 3. 8. **II.** *(b) Secondly, we are not to do any euill that good may come thereof.* **III.** Hewhich lieth, in so doing conformeth him-

Ioh. 8. 44. selfe to the diuell, who *(c)* is a lier, and the father thereof.

Obiect. I. Such lying is for our neighbours good and not against charitie.

1. Cor. 13. 6. *Ans.* No: for *(d)* charitiereioyceth in the truth.

Obiect. II. The holy Scriptures haue mentioned the lies of the Patriarkes.

Ans. We must not liue by examples against rules of Gods word.

Obiect. III. *Rahab* and the midwives of Egypt in sauing the spies, and in preseruing the Israelites infants vsed lying, and are commended for their facts.

Ans.

An. They are cōmended for their faith, not for lying. The workes which they did, were excellent workes of mercy, & therefore to bee allowed: and the doers failed onely in the manner of performing them.

As truth is required in speech, so also reuerence to God and man.

Reuerence to God is, when wee so speake of God and vse his titles, that wee shewe reuerence our selues, & mooue reuerence in others. *If thou wilt not keepe (saith the Lord) and Deut. 10. 12* doe all the wordes of this law (that are written in this booke) and feare the glorious and fearefull name, **THE LORD THY GOD**, then the Lord will make thy plagues wonderfull.

Here

Here take heede of all manner of blaspheming, which is, when men vse such speeches of God, as doe either detract any thing from his maiestie, or ascribe any thing to him, not beseeming him: a sinne of all other to bee detested. Reasons. I. A blasphemer is viler then the rest of the creatures, for they praise God in their kind, and shew forth his power, goodnesse, and wisdom: but hee dishonoureth God in his wretched speech. II. Hee is as a madde dogge that flieth in his masters face, who keepeth him, and giueth him bread. III. Thirdly, Custome in blasphemies sheweth a man to bee the childe of the diuell, and no childe

childe of God as yet. A father lying on his death bedde, called the three children to him which he kept, and told them that one onely of them was his owne sonne, and that the rest were onely brought vp by him: therefore vnto him hee gaue all his goods: but which of these was his naturall sonne hee would not in any wise declare. When hee was dead, euery one of the three children pleaded that hee was the sonne, and therefore that the goods were his. The matter being brought before a Iudge he was cōstrained to take this course: he caused the dead corps of the father to bee set vp against a tree, and commaunded the three sonnes to take bowes and

and arrowes, and to shoote
against their father and to see
who could come neereſt the
heart. The firſt & ſecond did
ſhoote at their father and did
hitte him, the third was an-
grie with both the other
through naturall affection of
a childe to a father, and reſu-
ſed to ſhoote. This done, the
Iudge gaue ſentence that the
two firſt were no ſonnes, but
the third onely, and that hee
ſhould haue the goods. The
like triall may bee vſed to
know who bee of Gods chil-
dren. Such perſons with
whome blaſpheming is riſe,
are very diuells incarnate,
and the children of the diuell,
who rend God in pieces, and
ſhoote him through with
their darts, as it is ſaide
of

of the Egyptian when hee blasphemed, that he *(mote or)* pierced through Gods Name.

Magistrates and rulers severely punish such as abuse their names, and they doe it iustly: how much lesse then should blasphemers of Gods name escape without great punishment? Leuit. 24. 16.
vaukkobh,

Againe, here wee must bee warned to take heede of that customable swearing, and also of periury. It is a very straunge sinne: for the periured person doth not onely sinne himselfe, but withall hee endeauoureth to intangle God in the same sinne with himselfe.

Further, take heede least thou doest either make or recite the iests which are contriued

contriued out of the phraſes
 of ſcripture: which are very
 many, and very vſually re-
 heard in companie. The
 Exod. 30. 31. oyle wherewith the taber-
 nacle, and the Arke of the
 Teſtament, and the Priests
 were annointed, was holy:
 and therefore no man might
 put it to any other uſe, as to
 annoint his owne fleſh there-
 with, or to make the like
 • Ioh. 19. 8. vnto it. (a) *Pilate* a poore Pai-
 nym when hee heard the
 name of the ſonne of God,
was afraid: and we much more
 ought to treble at the word of
 God, not to make our ſelues
 merrie with it. And there-
 fore the ſcoffing of *Iulian* the
 Apoſtata is very feareful, who
 was wont to reach Chriſtians
 boxes on the eare, and withal,
 bidde

bidde them turne the other;
and obey their masters com-
maundement. *Whosouer shall*
smite thee on the right cheeke, Math. 5.39.
turne to him the other also. And
he denied pay & like reward
to his souldiers that were
Christians, because he said he
would make them fit for the
kingdome of heauen, conside-
ring that Christ had said, *Bles-*
sed are the poore in spirit: for
theirs is the kingdome of hea-
uen.

Here also men must learne
to take heede of all manner
of charmes and enchant-
ments, which commonly are
nothing else but words of
Scripture, or such like, vsed
for the curing of paines and
diseases both in men and
beastes. As for example, the
first

first wordes of Saint Iohns Gospel, *In the beginning was the Word, and the Word was with God, &c.* are vsed to bee written in a paper, & hung about mens neckes to cure agues. But the truth is, such kind of practises are diuelish, Patrons of charmes hold that in such wordes as are either diuine or barbarous, is much efficacie. But whence is this efficacie? from God? from men? or from the diuell? If it shall bee said from God; wee must know that the word vsed in holy manner, is the instrument of God to conuey vnto vs spirituall blessings, as faith, regeneration, repentance: but it doth not serue to bring vnto vs corporall health.

Well

Well then, belike' words
take vertue from the speaker,
and are made powerful by the
strength of his imagination. Parac.lib.
de Tartaro.
Indeede of this opinion are
some Physitians, as *Avi-
cenna & Paracelsus*, who think
that Phantasie is like to the
Sunne, which worketh on all
things to which his beames
doe come, and the latter
that by imagination mira-
cles might bee wrought. But
this opinion is fond, and the
reasons allcadged for it are
without weight For imagi-
nations are no things but
shadowes of things. And as
an image of a man in a
glasse hath no power in it,
but only serues to resemble
and represent the bodie of
a man: so it is with the phan-
tasie and conceit of the mind,

and no otherwise. And if imagination haue any force, it is onely within the spirits and humours of a mans owne bodie: but to giue force to worke in the bodies of others it cannot; no more then the shadow of one bodie can ordinarily cure the bodie of an other on which it lighteth. Wherefore words vsed in the way of bodily cure, bee they in themselues neuer so good, are no better then the diuell's sacraments: and when they are vsed to blinde people, he it is, that cōming vnder hand, worketh the cure, & by turning himselfe into an angel of light, deludes thē. But it were better for a man to die a thousand times thē to vse such remedies, which in curing the

bodies

body destroy the soule.

Laitly, auoide all imprecations and cursings, either against men or other creatures: for God in iudgement to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Iewes, who at the arraignment of Christ, cried saying, *His blood be vpon* Mat. 27. 25. *us and our children:* which imprecation is verified vpon them vnto this day. At Newburge in Germanie a certaine mother cursed her sonne, saying: *Get thee away, I would thou mightest neuer come againe alive:* the very same day he went into the water and was drowned.

Lonicerus
theat hist.
prec ept. 4.
Idem.

Againe, a mother brought her childe to the Vniuersitie of Wittenberge, by reason he

was possessed with an vn-
cleane spirit: being demanded
how it came to passe, shee an-
swered in the hearing of ma-
ny, that in her anger shee
said, *The diuelli take thee*, and
thereupon presently the child
was possessed. And in our
countrey, men often with the
plague, the poxe, the pesti-
lence to their children, their
seruants, their cattell: and of-
ten it falls out according-
ly.

In daies of the king *Ed-
ward*, certaine English soul-
diers (as I am certainly infor-
med by a witnesse then pre-
sent) beeing by a tempest cast
vpon the sands on the coast
of France, gaue themselves
to prayers, and commended
their soules to God, as in so
great

great daunger it was meete:
but one among the rest, des-
perately minded went apart
& cried out saying, *O gallowse*
claime thy right, gallowse claime
thy right. Now the said par-
tie among the rest (as God
would haue it) escaped safe
to land; and afterward liuing
some space of time in France,
returned againe to En-
gland, where hee was hanged
for stealing of horses: and
thus according to his desire
the gallowse claimed her
right.

Reuerence to man is in
two respects, either because
hee is created after the image
of God, or because hee is a-
boue vs in age, gifts, autho-
ritie. In the first consi-
deration, men must haue

haue care to giue such names to children as are proper and fit, vsuall, and knowne: the signification whereof may admonish them of the promises of God, of godlines, or of some good dutie. And there be foure allowed ends of giuing names. I. To preserue the memorie of some thing by the name giuen, as *Adam*, *Israel*, *Isaac*. II. To signifie some thing to come, as *Enah*, *Abraham*, *Iohn*, *Peter*. III. To preserue the name and memorie of parents & kindred, which was vsed in the birth of *Iohn Baptist*. This custome may still be retained, if there be any good example in the ancetours that the childe may follow. IV. That the life and profession of good men may be

be reuiued in the renuing of their names.

Herewe must take heede, in no wise to giue children the proper names or titles of God, as *Iesus, Immanuel, &c.*

Neither are the professors of the Gospel to bee intituled by the name of such as haue beene famous instruments in the Church, as to be called *Caluinists, Lutherans, &c.* Now this I say, that euery i. Cor. 12. 13. one of you saith, *I am Pauls, and I am Apollos, I am Cephas, and I am Christs: Is Christ denied? was Paul crucified for you? either were ye baptized in the name of Paul?*

And it is a bold part of the pestilent generation of Papists, who take to them-

C selues

Act. ii. 26. selues the name of *Iesuites*,
 sic. Ro. ii. 4. whereas the like name of
Christian was giuen to the
 disciples at Antioch not by
 the deuise of man, but by di-
 uine oracle.

As the chaunging of the
 name giuen in Baptisme is
 not to be allowed; so the va-
 rying of it according to the
 varietie of language, (if nei-
 ther hurt, nor fraud to any be
 intended thereby) is not vn-
 lawful. Vpō this grouūd *Saul* is
 called *Paul*: & Christ calls *Si-*
mon his disciple otherwhiles
Cephas, *Peter*. And very wor-
 thy Diuines in this age, that
 their writings might be read
 of the aduersaries, haue in
 like sort without offence va-
 ried their name. *Melancthon*
 calls himselfe *Dydimus*, *Fa-*
uentinus,

ventinus and Melangæus.
Bucer intitles himsele Are)
tius Felinus: and Theodore
Beza once writ himsele Na-
thaniel Nezechius.

Reuerence to man as he is
superiour, is in vsing fit titles
of reuerence. *Sara* is com-
mended in Scriptyres for
obeying her husband, and for
calling him *Syr*. But excelle
must here bee auoided, when Pet. 3. 6.
titles of honour proper to
God are giuen to men, as
head of the Catholike Church, to
the Pope, *Ladie and Queene*
of heauen, to the mother of
Christ. This fault Christ re-
procueth in the young man,
saying, *Why callest thou mee*
good? there is none good but God. Mar. 10. 13.

CHAP. VI.

C 2

Of

MODESTIE in speech hath diuers caueats: first, if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speake of himselfe as of another: *I know a*
i. Cor. 12.2. *man* (saith Paul, speaking of himselfe) *in Christ aboue*
fourteene yeares agoe, &c. which
was taken up into Paradise, and
heard words which cannot bee
spoken. And Iohn saith of himselfe: *When Iesus saw his mother, and the disciple whome hee*
Ioh. 19.29. *loued, standing by, &c.*

Here take heede of boasting, whereby men imitate the diuell, who said, *All this power I will giue thee, and the glorie*

glorie of those kingdomes : for Luk.4.6.
that is deliuered vnto mee, and
to whomsoever I will, I giue it.

Againe, when a man shall
haue occasion to speake of
his owne faults and corrup-
tions, let him speake the vt-
termost against himselfe, as
Paul called himselfe the first i.Ti.1.13.19
of all sinners. But if it bee to
mention any thing of him-
selfe, that may minister mat-
ter of commendation, let
his speech rather incline to
the defect, then to the ex-
celle, as *Paul* saith, I am least
of the Apostles, which am not
meete to bee called an Apostle, i.Cor.15.9.
because I persecuted the Church
of God.

Secondly, in mentioning
of things which moue blu-
shing, wee are to vse as seeme-

by wordes as may bee chosen.
 Gen. 4. 1. *Afterward Adam
 knew Heuah his wife, which
 conceived and bare Cain. 1. Sa.
 24.4. And when he came to the
 sheepecotes by the way where there
 was a caue, Saul went in to co-
 ner his feete, that is, to doe his
 easement.*

Meekenesse also is requi-
 red in communication,
 which is, when a man vseth
 courteous and faire speech.
 Tit. 3. 2. 3. *Put them in remembrance, &c.
 that they bee courteous, shewing
 all meekenesse to all men, for wee
 our selues also were intimes past
 unwise, disobedient, &c.*

Meekenesse and gentlenes
 shewes it selfe in Salutations,
 Answers, and Reproofes.

For the first, daily experi-
 ence sheweth, that it makes
 much

much for the maintaining of loue, to call men by their proper name or surnames. And this was a signe of speciall fauour, that God called *Moses* by his proper name. Yet more conuenient it is to salute our betters by names of honour or office. Thus the disciples call our Sauour Christ *Rabbi*: and it was the vsuall manner among the Iewes, to call their betters *Adon*, that is, Lord, or, Sir.

The formes of salutations are to be after the order practised in Scripture. An Iud, 6. 12. Angell saluted Gedeon thus, *The Lord be with thee thou valiant man.* Ruth. 24. And Booz came to Bethlehem, and said to the reapers, *The Lord be with you:* and they answered, *The Lord* Luk. 1. 28. *blesse*

52 *The government*

blesse thee. And the Angel saluted Marie, Haile, freely beloved, the Lord is with thee, &c.

Luk. 1. 28. *Christ comming among his disciples, said, Peace be among you: and hee taught them comming to any house to say, Peace be to this house.*

42. 13.

By this it appeareth, that our common formes of salutations are commendable: which are of diuers sorts; as when one meetes another, *God saue you*: when one goes away, *God bee with you*: in the morning, *God giue you a good morning*: after noone, *God giue a good euening*: when one is going on his iourney, *God speede your iourney*: when one is working, *God speede you*: in eating, *much good doe it you*: when one hath a new office,
God

God giue you ioy of your office:
when one is sicke, God comfort
you, &c.

And when children salute their fathers and mothers after this manner: *I pray you father blesse me: I pray you mother blesse me:* it is a seemely thing. For God hath made parents to be the instruments of blessing to their children, in nurturing them and praying for them: as the first commaundement saith, *Honour thy father and thy mother, that they may prolong thy daies.* Now they prolong the childrens daies by praying to God for blessing on them, and by such like duties.

It is an vse in all places
when a man neezeth to salute

lute him by saying, *Christ helpe you*: But there is no cause why the wordes should then be vsed more then at another time. The reasons are. I. It is an old custome fetched from the Gentiles before Christ, and hath no ground at all: for they vsed with the like words to wish men health, because they thought neezing to be a sacred and holy thing: and because some take it to be a signe of vn-happie and euill successe, which indeede is otherwise. II. If there be any danger in the braine before neezing, when a man hath neezed the danger is past, as lea- ned Phylitian teach: there- fore there is no cause of the vsing such wordes then, more then

Arist. de
hist. animal
l. i. c. 10. &
probl. sect.
33.
Plin l. 23.
cap. 2.

then at coughing.

Against the practise of saluting each other, some things may bee obiected, I. Ioh. Epist. 2. vers. 10. *If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bidde him. God speede.*

Ans. This place doth not forbid common ciuilitie and curtesie of man to man: but onely familiaritie and acquaintance with here-tickes: yea such acquaintance and familiaritie as may seeme to giue approbation and applause to their badde proceedings. II. *Elisba* sending *Gehazi* his seru-
uant to lay his staffe on the dead child of the Shunamite,
badde him if he met any, not
to

to salute them, and if they spake to him not to answer them, 2. *King.* 4. 39. And when our Sauour Christ sent his Disciples to preach in Iudea, hee badde them to *salute no man by the way*, Luk. the 10. 4. *Ans^w.* The intent of these two places is not to forbid men to salute others, but rather to enioyne *Gehazi* and the Disciples of Christ onely to omit for that time the practise of the duties of common courtesie, so farre forth as they might hinder or delay the performance of weightier affaires.

Our answers must bee soft, that anger be neither kindled
Prou. 15. 23. nor increased. *A soft answer putteth away wrath, but grienous words stirre up anger.*
Nabal

*Nabal by churlish language
prouoked David to wrath,
but Abigail by the contrarie
appeased him. Gedeon spake^{1. Sa. 24.7.8}
gently to the men of Ephraim,
when they were angrie
against him, and appeased
them. For the text saith, ^{Iud. 8. 3.}
When hee had thus spoken, then
their spirits abated towardshim.
Therefore Salomon saith
well, A ioy commeth to a
man by the answer of his mouth,
but how good is a word in due
season?*

Now if any shall raile on
vs, our dutie is, not to raile
again. *Blesse them that per-Rom 12. 14.
secute you, blesse, I say, and^{1. Pc. 3. 4.}
curse not. Bee courteous, not
rendring euill for euill, neither
rebuke for rebuke, but contra-
riwise blesse, knowing that ye
be*

bee thereunto called, that you should bee heires of blessing. This thing was notably practised by David, Psal. 109. 4. For my friendship they were my aduersaries, but I gaue my selfe to prayer. And therefore in this case, either silence is to bee vsed, or at the most onely a iust and manifest defence of our innocencie to bee made. *Ezechias* commanded the people to bee silent, and not to say any thing to the speech of *Rabsachai*, now flattering, now threatening. When *Eli* spake hardly of *Anna*, and bad her put away her drunkennesse, *2.Ki.18.16.* shee answered, *1.Sam.1.15.* Nay my Lord, I am a woman troubled in spirit, I haue neither drunke wine nor strong drinke, but haue poured

poured out my soule before the
 Lord. Thus Ioseph cleares Gen. 40. 13.
 himselfe, saying, I haue done
 nothing wherefore they should
 put me in the dungeon. And Dan. 6. 22.
 Daniel to Nabuchodonosor,
 Vnto thee O King, haue I
 done no hurt. And our Sau- Ioh. 8. 48,
 our Christ when the Iewes 49.
 said vnto him, Say we not
 true, that thou art a Samari-
 tane and hast a diuell? answered,
 I haue not a diuell, but I
 honour my father, and ye haue
 dishonoured me. And Paul A. Ct. 23. 1.
 beeing to make an Apologie
 for himselfe, beginnes thus:
 Men and brethren, I haue in all
 good conscience serued God vn-
 till this day.

Now when a man hath
 thus cleared himselfe,
 though his owne word in
 his

his owne behalfe take no effect, yet let him patiently commit his cause to God, who in time will manifest the truth, & bring it to light: as *Dauid* did, *Iudge mee: O God* (saith he) *for I haue walked in mine innocencie: and againe, the wicked watcheth the righteous, and seeketh to slay him: but the Lord will not leaue him in his hand, nor condemne him when he is iudged.*

Pfal. 26.

Pfal. 37. 32.

33.

Meckenesse in reproofe is, when any shall admonish his brother of any fault for his amendment, with the like moderation that Chirurgions vse, who beeing to set the arme or legge that is forth of ioynt, handle it so tenderly, that the patient shall scant feele when the bone falles in againe,

again. This counsell Paul giueth, Brethren, if any man bee fallen by occasion into any fault, ye which are spirituall, restore Gal. 6.1. (such a one (or set him in ioynt againe,) with the spirit of meekenesse. This was practised by Abraham towards Lot, when their heard-men were at variance, saying, Let there bee, I pray thee, no strife betweene thee and mee, neither betweene mine heard-men and thine; for we are brethren. Gen. 13 8.9

And this is done foure waies. First, whē we reprocue a man generally, as Nathan did David by a parable. Secondly, when in the roome of a reproofe wee put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man shall 2. Sam. 12 5

1. Tim. 5. i.

1. Cor. 4. 6.

shall sweare in his talke, I shall not neede alwaies to say, *Ye doe very ill to sweare, and so to dishonour God: but I will lap it vp in the forme of an exhortation, as pills are lapt in sugar, by saying, Yea and nay, yea and nay shall serue among vs. Rebuke not an elder, but exhort him as a father, and young men as brethren, saith Paul to Timothie.* Thirdly, when the reproofe is propounded in a mans owne person, as though he were faultie which re-prooueth. *Paule practised this: Now these things, brethren (saith he) I haue figuratiuely applied to mine owne selfe, and* Apollos for your sake, that ye might learne by vs, that no man presume aboue that which is written. Fourthly, when the fault

fault is directly reproofed, Gal. 6. 1.

but yet partly with prefaces, that wee doe it of loue, that wee wish well to the partie, that wee speake as considering our selues, that wee also are in daunger of the same fault: and partly by framing the reproofe out of the word of God, that the partie may see himselfe, rather to bee reproofed by God then by vs: after this manner the inferiour may admonish his superiour, especially when there is no other way of redresse, and he is to listen, yeelding himselfe tractable.

Naaman is aduised by his seruant, who said, *Father, if 1. Kin. 5. 13. the Prophet had commaunded thee a great thing, wouldst thou not haue done it? how much rather*

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*ther then, when hee saith to thee,
Wash, and be cleane? Then went
hee downe, and washed himselfe
seauen times in Iordan.*

When any shall in this
manner bee admonished of a
fault, they are to yeeld them-
selues tractable and thanke-
full, and bee heartily glad of
so good a friend. Notable is
the speech of the Psalmist;

*Psal. 141. 5. Let the righteous smite mee, it is
a benefite: and let him reprove*

*Prou. 17. 10. mee: it is the chiefe oyntment, let
it not bee wanting to my head.*

And Salomon saith, *A reproof
entreth more into him that hath
vnderstanding, then an hundred*

*Prou. 27. 5. stripes into a foole. And, Open
rebuke is better then secret
loue.*

CHAP. VII.

*Of Sobrietie, Vrbanitie, Fide-
litie,*

lity, and care of others good name.

SObrietie in iudgement,
is, when a man either suspendeth his opinion of his neighbours sayings or doings, or else speaketh as charitably as hee can, by saying as little as may bee, if the things bee euill: or by interpreting all in better part, if the speech or action bee doubtfull. Therefore doe thus: despise not thine neighbour, but thinke thy selfe as bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent which may bee good: or if the deede bee euill, thinke it was done of ignorance: if thou canst no way excuse him, thinke some great temptation befell him, and that thou shouldest

be worse, if the like temptation befell thee : and giue God thanks that the like as yet hath not befallen thee. Despise not a man beeing a sinner, for though hee be euill to day, he may turne to morrow.

Here is condemned all headie and rash iudgement, whereby men make things either worse then they are, or else they take and turne all things to the worse part.

Mal. 7. 1.

Iob. i. 9. ii.

Thus the diuell dealt with Iob, saying, *Doth Iob feare God for nought? &c. but stretch out thine hand now and touch all that hee hath, to see if he will not blaspheme thee to thy face.*

Such was the dealing of Doeg with David, *I saw the sonne of Ishai (saith hee) when he*

i. Sam. 22. 9.

he came to *Abimelech* the sonne of *Ahitub*, who asked counsell of the Lord for him, and gaue him victuals, and he gaue him also the sword of *Goliath* the *Philistim*. Here the backbiter concealeth the necessarie circumstances, whereby *Abimelech* might haue beene excused, as that *Dauid* asked breed beeing hungred, and that he told not *Abimelech*, that he was out of *Sauls* fauour, but he turneth all his speech to this end, to bring the Priest into suspition with *Saul*.

Thus the Pharisees dealt. *Iohn* came neither eating nor drinking, and they say, he hath a dwell, The sonne of man came eating and drinking, and they say, Behold a glutton, and a drinker

Mat. 11 19.

*The gouernment
ker of wine, and a friend of Pub-
licans and sinners.*

Contrarie to this sobrie-
tie is *Flatterie*, whereby for
hope either for fauour or
gaine, men, & especially such
as are of dignity and place, are
soothed vp in their sinnes, and
extolled aboue measure, e-
uen to their faces. As when
Herod arrayed in royall ap-
parell, and sate on the iudge-
ment seate and made an orati-
on, the people gaue a shout,
Act. 12. 22. *saying, The voice of God, and
not of man.* But marke what
Salomon saith, *He that prai-
seth his friend with a loud voice
rising early in the morning, it*
Prou. 27. 14. *shall bee counted to him for a
curse.* One beeing asked
which was the worst of
all beasts, answered, Of wilde
beasts,

beasts, the tyrant : of tame
beasts, the flatterer. And ano-
ther said, that flatterers were
worse then crowes : for they
eate only dead carrion, these
feede on liuing men.

And of all kindes of Flat-
terie, that is the worst when
a man shall speake faire to
his neighbors face and praise
him ; but behinde his backe
speake his pleasure, & euē cut
his throat. *David* complaines
of his familiar friends, that
the wordes of his mouth were Psal. 55. 12.
softer then butter, yet warre was
in his heart: that his words were
more gentle then cyle, yet they
were swords. The Pharises be-
hinde Christs backe tooke
counsell how they might in-
tangle him in talke ; but be-
fore his face they say, *Master*

D

we

wee know that thou art true, and
 teachest the way of God truly,
 Mat. 22. 16. neither carest thou for any man;
 for thou considerest not the per-
 son of men.

Vrbantie, is a grace of
 speech, whereby men in
 seemely manner vse plea-
 santnesse in talke for recrea-
 tion, or for such delight as is
 ioyned with profit to them-
 selues and others. The Prea-
 cher saith, *There is a time to*
 Eccl. 3. 4. *laugh, and a time to weepe. When*
the Lord brought again the cap-
tivitye of Sion, we were like them
that dreame. Then was our
mouth filled with laughter, and
our tongue with ioy.

Now this mirth must be
 ioyned with the feare of
 God, otherwise *Salomon*
 saith

saith well, *I haue said to laugh- Eccl. 2. 2.*
ter, thou art madde: and of ioy,
what is that thou doest? And
Christ saith, Woe to you that Luk. 6. 25.
now laugh for ye shall weepe. Se-
condly, with compassion and
sorrow for Gods people in
affliction and miserie. They Amos. 16. 6.
drinke wine in bowles, and an-
noint themselues with the chiefe
ointments, but no man is sorrie
for the affliction of Ioseph. Third-
ly, it must be sparing and
moderate. Paul condemneth
such as are louers of pleasures, 2. Tim. 3.
more then of God. Fourthly, it
must be void of the practise
of sinne. Moses is commen-
ded that he refused the plea-
sures of sinne. Hcb. 11.

The vsuall time of mirth
 is at meates. And here Samp-
 sons practise may be fol-
 low- *Iudg. 14. 12.*

lowed, who at his marriage feast propounded a riddle or hard question to his friends.

And *Ambrose* thinketh that he did this to stop the mouths of talkers, & to occupie their wits.

Withal it must be remembered to be a Christian dutie, euen at the table to maintaine talke of religion, and of duties of godlines, after the practise of our Sauour Christ though many vpon little grounde thinke otherwise.

Luk. ii. 37.

and 14. 1. &

22. 15.

Apol. c. 39.

Tertullian recordeth of the Christians of his time, that they vsed in their loue-feasts to talke together, as considering with themselves that they had God himselfe as an eare-witnesse to them.

Chrysostome of this point saith

saith well: I would to God (saith he) that in tauernes and feastes, Hom. 2. in 2
and at baths, men would talke Thell 2. ca.
and dispute of hell for the remembring of hell would hinder a man from falling to hell. And
it was the manner of the primitive Church at dinner and supper to vse the reading of the Scriptures. When ye come to the table (saith Augustine) heare that which is read according to custome, without any stirre or strining: that your mouths may not only receiue the meate, but your eares may hunger after the word of God, And this auncient custome is to this day retained in the Colledges of the Vniuersitie of Cambridge.

August. e-
pist. 10. 9.

And this holy reioycing at meates is specially to bee

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vsed with such as are godly.

Pro. 23. 8. As Salomon saith, that he which eateth at the couetous mans table, shall vomit his morsells, and shall loose his sweete words. The faithfull at Ierusalem did breake bread together, with gladnesse and singlenes of heart.

Act. 2. 46.

Question. Whether iesting be tolerable in any sort or not?

Ans. That iesting which standeth in quippes, taunts, and girds, which serueth only for the offence of some, with the delight of others, is not tolerable: because all speech must edifie, and minister grace to the hearers: neither doth it agree with Christian grauitie and modestie. But two kinds of iesting are tolerable: the
one

Eph. 4. 25.

one is moderate and sparing mirth, in the vse of things indifferent, in season conuenient, without the least scandall of any man, and with profit to the hearers. The second is that which the Prophets vsed, when they iested against wicked persons, yet so, as withall they sharply reprobued their sins. *At noone* ^{1. Kin. 18. 27.}
Elijah mocked them, and saide, ^{2 Kin. 2. 23.}
^{Isa. 14. 11.} *Crie aloud, for hee is a God: either hee talketh or pursueth his enemies, or is in his iourney, or it may bee he sleepeth and must be awaked.*

As for laughter, it may be vsed: otherwise God would neuer haue giuen that power and facultie vnto man: but the vse of it must be both moderate & seldome, as sor-

Luk. 19. 11.

Ioh. 11.

Heb. 5. 7.

rowe for our sinnes is to bee plentiful and often. This we may learne in Christs example, of whom wee read that hee wept three times, at the destruction of Ierusalem, at the raising of *Lazarus*, and in his agonie: but wee neuer read that hee laughed. And specially remember the saying of *Chrysostome*; *Si risus in Ecclesia, diaboli opus est*, that is, to moue laughter in the Church, is the worke of the diuell.

Fidelitie is constancie in al our lawfull sayings and promises.

Iam. 3. 15.

1. Chr. 13. 2.

2. Cor. 1. 17.

23.

A promise is to bee made with this condition (if God will) and then if a man bee preuented by death, or by any like meanes, hee is not to bee

be blamed: otherwise a mans lawefull word and promise bindeth him according to the will and pleasure of him to whome it is made.

Nowe if afterward it bee Psal. 15. 4. hurtfull to him that made it, he may craue to be free from his promise: and libertie being graunted, take it. But a promise bound with an oath is to be kept, though priuate hinderance followe: yet so as the Magistrate may order the matter, and proceed in equitie, that the damage may be the iesse.

The last grace which is to be vsed in speech, is care of our neighbours good name, which is farre *better to him* Prou. 21. *then great riches.*

Here is condemned the tale-
bea-

bearer, which of an euill minde telleth a thing of an other, to bring him into hatred, or to reuenge himselfe, or to get something, which otherwise hee could not obtaine.

This tale-bearing is of diuers sorts. One is, when men whisper abroad secretly the fault of another, whereas they should rather admonish the partie, as *Cham* when hee had seene his fathers nakednes, ran straight and told his brethrē. The second, whē they adde to or change the thing said or done, as it serueth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this Temple which is made with hands, and*

in

Rom. 1. 36.
Gen. 9.

Mat. 26. 6c.
61.

in three daies build another without hands. Wher first they chāge his meaning; for Christ spake of the temple of his bodie. Secondly, they adde to the words, For Christ said not, *I will destroy this temple;* but *destroy ye this temple.* Therefore the holy Ghost noteth them with the name of *false witnes-bearers.* The third, when men surmise, and tell that which was neuer done. When *Jeremy* was going out of *Ierusalem* to the land of *Beniamin*, and was in the gate of *Beniamin*, *Iriiah* took him & said, Thou fliest to the *Chaldeans.* Then said *Ieremie*, that is false, **I** *Ier.* 37. 13. flie not to the *Chaldeans*, but he would not heere him. The fourth is the coloured tale-

tale-bearing, when one speaketh euill of another with fine prefaces and preambles, faining that hee is very sorry that his neighbour hath done such or such a thing: that he speaketh it not of malice, but of a good minde: that hee is constrained to speake: that he speaketh not all that hee could speake: that the partie to whom the tale is tolde must keepe it secret. *Luther* writeth of this fault very well:

vpon Psal.
15. 30.

This vice (saith he) whereby we tell abroad the things which we heare of others, and take them in worse part is very rife, and of great force to sowe discords: the rather because it often shewes it selfe vnder the pretence and name of counsell and good aduise. And it is a notable vizard

for a tale-bearer to transforme himselfe into an angel of light, and under zeale for Gods glory to backbite & accuse his neighbour of heresie, error, and wicked life.

Therefore the Prophets meaning is, that wee should conceale the euills that bee in our neighbour, and not speake them to others, though hee be anemie and deserue it at our hands, and onely speake of those good thinges in him which seeme to preserue concord, for this we would that men should doe vnto vs. Yea, and let vs take heede that we iudge not, or condemne any mens saying or doing rashly. Augustine saith, that this was the care Confess. 1.9 which his mother had towardes her enemies. To doe this is a notable point of iust dealing, but indeede there is no man utter-

82 *The government*

*ly without this fault in this life:
such is our wretched state in
this world. For though some are
of this mind that they desire not
to haue other mens wants tolde
them, and will not take all in
worse part, yet if they be told and
take in worse part of others, they
can willingly heare them, nei-
ther will they checke the teller,
but suffer bad surmises to take
place with them. But Gedaliah
the sonne of Ahicham excelled
in the contrary vertue, who chose
rather to hazard his life, then to
suspect euill by Ismael.*

Ierem. 40.

*This tale-bearing is the
common table talke in Eng-
land: and it is wonderfull to
see how those, who are o-
therwise godly, are ouertake
with it: but men must learne
to stand more in awe of
Gods*

Gods commandement, and also to consider that the same thing a man speaketh of an other, commeth home again by his owne doore. Such as vse tale-bearing and backebiting, are by Gods iust iudgement paid home in the same kinde: and hereupon Christ saith, *Iudge not that ye be not iudged, for with that iudgement ye iudge, ye shall bee iudged.* Wherfore when men shall enter any euill communication of others, wee are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and Magistrates shall vse hard words not in the way of defamation, but for the reproofing of a vice, it is not to slander: as, *O foolish*

Gal. 3.

Mat 3.

*lish Galathians: O generation
of vipers: and Christ tearmeth
Herod, Foxe.*

CHAP. VIII.

Of the bonds of Truth.

THUS much of grace in
speech. Now followeth
bonds of truth, whereby the
truth of our talke is testified
and confirmed.

They are three: A simple
assertion, an asseueration, and
oath.

A simple assertion, is ei-
ther a simple affirmation, as
yea, yea: or a simple negation,
as *nay, nay.* And they are to
be vsed only in our familiar
and common talke. *Let your*

*Math. 5. 37. communication be yea, yea: nay,
nay: and whatsoeuer is more,
commeth of euill.*

If

If the truth which wee affirme or denie bee doubtfull or contingent, the such clauses as these [*it is so, or, it is not so, as I thinke, as I remember, as I take it*] are to bee added. If one shall say, *It is so*, and afterwards it prooue otherwise, hee receiueth discredit. because hee speaketh an vntruth. But if hee shall say, *I thinke it is so*, though it fall out otherwaies, yet he saueh his credit, because hee deceiueth not, but onely is deceiued.

An asseueration is a forme of speech, whereby one doth vehemently affirme or deny any thing: as when a man shall say: *verily, in truth, in very truth, without all doubt, &c.* These and such like are
not

not to be vsed at euery word: but then onely when a truth of great importance is to be confirmed. When the false Prophets among the Iewes and the Priestswould not beleeue that *Icremie* was sent of God: what saith he? not simply, *The Lord hath sent me:* but, *In truth the Lord hath sent mee.* Our Sauour Christ, when hee vsed to speake any weightie matter, vsed to say, *Amen, Amen, verily, verily,* which is a plaine asseueration: for *Amen* is more then a simple affirmation, and it is lesse then an oath, as the very sense of the word doth import: which is no more, but *truly, certainly.*

The third is an oath, which must not bee made by any thing

thing in heaven or earth, but
onely by the name of God
alone.

It must be vsed as the last
refuge and remedie of all.
For when any truth of great
importance is to be confir-
med, and all signes, euiden-
ces, proofes, witnesses, faile
among men on earth; then
we may lawfully fetch the
Lord as a witness from
heaven, who is the knower of
all truth.

And in this case an oath
may be taken; either pub-
likely before a Magistrate,
or priuately among priuate
persons, if it be done with
reuerence and considerati-
on, as it was betweene *Iacob* Gen. 31. 53.
and *Laban*.

CHAP. IX.

*What is to be done when we
haue spoken.*

AFTER a man hath
spoken his minde, very
few words more are to be ad-
ded. He that hath knowledge
Prou. 17. 25. spareth his wordes. *In many
words there cannot want iniqui-
ty: but he that refraineth his lips
is wise.*

Hee that speaketh many
wordes, speaketh either false
things, or superfluous, or
both: as when a riuer ouer-
flowes, the water gathereth
much slime: so many words,
many faults: when a vessell
being smitten makes a great
noise, it is a token that it is
emptie:

empty: and so the sound of many words shewes a vaine heart. The Gentiles haue saide, that God gaue a man one tongue and two eares, that hee might heare more and speake lesse. *Valerius Maximus* reporteth of *Xenocrate*, that beeing in the companie of some that vsed railing speeches, held his tongue: and being asked why he did so, answered, *That it had repented him that he had spoken, but it neuer repented him that he had held his peace.* And the Prouerbis, *He that will speake that he will, shall heare what he would not.* To the framing of our speech *Ambrose* requireth three things: a yoke, a ballance, and a metwand; a yoke, to keep

Offic. l. 1.

keepe it in staied grauitie; a ballance to giue it waight of reason; a metwand, to keepe it in measure and moderation.

This rule must be practised carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention, Phil. 2. 3.* Let students and schollers learne to practise this; for what shall another mans opinion hurt thee, though in reasoning he be not of thy minde in euery point?

Here take heede of the spirit of contradiction, whereby some by thwarting and contradicting euery man, at length prooue either obstinate heretikes, or lewd Atheists, and make no bones
to

to contradict the holy ghost,
and to call the Scriptures in
question, and dispute that
there is no God.

Now if a man speake ne-
cessarie things, though he
continue his speech till mid-
night, as *Paul* did, it can not *Act. 10. 7.*
bee called immoderate or su-
perfluoustalke.

CHAP. X.

Of writing.

All this which is set
down cōcerning speech,
must as well bee practised
in writing as in speaking.
Whereby are condemned
ballads, bookes of loue,
all idle discourses and histo-
ries, beeing nothing else but
enticements and baites vnto
manifold

manifest sinnes, fitter for
Sodome and *Gomorrhah*,
then for Gods Church. And
it must bee followed as well
in speaking of Latine or any
good tongue, as English,
which students haue not
marked; for whereas they
will not sweare in English,
yet in Latine they make no
bones of it, saying, *Mehercule*
medius fidius, edipe, per deos
immortales. And wheras they
hold but one God in iudge-
ment, yet in their Latine ex-
ercises they speake of *Iupiter*
and of the *immortall Gods*,
after the manner of the hea-
then. What a shame is this,
that a Christian, and that in
Christian schooles, should ei-
ther bee ashamed, or not vse
to speake as a Christian, but
as

as Atheists doe? If thou haue many tongues and knowest not how to vse them well: hee which hath but his mother tongue ordering it aright, is a better linguist then thou.

CHAP. XI.

Of silence.

Wise and godly silence is as excellent a vertue as holy speech: for hee knoweth not how to speake which knoweth not how to hold his tongue: the rule of our silence must be the law of God. By meanes of which, wise consideration must bee had, whether the thing, which wee haue in minde, bee for Gods glorie,

rie, & our neighbours good: which don we are answerably to speake or to bee silent.

Here must be considered the things of which silence must be used, and the persons before whome. The things are many. First, if any truth be to the hinderance of gods glorie, or of the good of our neighbour, it must bee concealed.

The concealing of truth is either in whole, or in part. In whole, when the speaking of the least word is hurtfull; As for example, the father & the sonne are both sicke at once; the sonne dieth first, the father asketh whether his sonne be dead or not; if it bee said no, an vntruth is told; if yea,

Aug. lib. ad
Conser.

yea, then the fathers grieve
is increased, & his death ha-
stened: therefore silence is
the best. In daies of persecu-
tion holy Martyrs haue cho-
sen rather to suffer death,
then to reueale their bre-
thren, that haue beene of
their priuate assemblies with
them.

The concealing of a thing
in part is, when a man spea-
keth a litle of the truth, and
concealeth the rest. Which
is warranted in all good and
lawfull proceedings, which
manifestly tend to the glorie
of God. When *Samuel* is sent
to annoint *David*, he answe-
reth the Lord & saith, *how can*
I goe? for if Saul heare of it, he
will kill me. Then the Lord an-
1. Sam. 16. 3.
2, 3.

E 2

sw-

swered, Take an heyfer with thee and say, I am come to doe sacrifice, and I will shewe thee what thou shalt doe, and thou shalt annoynt vnto me him whome I shall name vnto thee.

1. Sam. 16.
1, 2, 3.

When Ieremie had shewed king Zedekiah how he might escape death, then the king said vnto him, Let no man know of these words, &c. but if the Princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee,

Ier. 38. 24.
5. 36.

Declare vnto vs what the king hath said vnto thee, &c. then shalt thou say vnto them, I humbly besought the king that hee would not cause me to retorne to Iehonathans house to dy there, & afterward he answered so, and the matter was so perceiued. The like was practised

sed by Paul, *Act. 23. 6.*

Secondly, thou art to conceale thine owne secrets. *Sampson* reuealing his owne secret, *Iudg. 14* ouerthrew himselfe. If thou desire ease by reuealing them, tell them butto few, and to such as are faithfull.

That which thou wouldest not haue knowne tell no man: for how shall another keep thy counsell, when thou canst not doe it? Keepe thy friends secret likewise, if it be not hurtfull; and let Ministers conceale the sinnes and wants that trouble the conscience of such as are dying. Let Magistrates conceale things done in the Senate, especially concerning warre, least they bee reuealed to the

98 *The gouernment*
emie.

If God bring any strange thing to passe, speake not boldly of it, but rather in silence wonder. *Iob* at the consideration of Gods maiestie in his workes, saith, *Iob. 36. 37.* *Behold I am vile, what shall I answer thee? I will lay my hand vpon my mouth. Nadab and Abihu* for offering incense with straunge fire, before the Lord, were both destroyed with fire, which beeing done, *Moses* told *Aaron* that God would be sanctified in them that come neare him, and be glorified before all the people: and then the text saith, *Leui. 10. 3.* *that Aaron held his peace.* When *Peter* had taught the Gentiles, and after returned to Hierusalem, they of the cir-

circumcision cōtended with him; he then rendreth a reason of his fact, which being made, they were silent. For so the text is, *When they heard these things, they held their peace, and glorified God.* When Gods iudgments befall men among vs, if we speake any thing we must iudge charitably. *Blessed is he that iudgeth wisely of the poore, the Lord shall deliuer him in the day of trouble.* A&. 11. 18.

Thirdly, the infirmities and sinnes of our neighbour are alwaies to be concealed, vnlesse it be in the case before named, that we find our selues called of God to speake. *He that couereth a transgression seeketh lone.* If God in mercie couer his

E 4 sinnes,

finnes, why shouldest thou reueale them? *Salomon* saith, *It is the glorie of a man*
Prou. 19.11. *to passe by an infirmitie.*

Fourthly, all vnseemely matters, al things which concerne vs not, things aboue our reach, are in silence to be buried.

The persons, before whom silence must be vsed, are these: **I.** Malitious enemies of religion: *Giue not that which is holy vnto dogs: neither cast your pearles before swine.*
Mal. 7. 6. This was among the rest, one cause of the silence of Christ before *Caiph. is* and *Pilate.*
II. Before Magistrates in their open Courts: where such as come before them are not to speake till they
 ha

be bidden. Then Paul after *Act. 14. 10.*
 that the gouernour had beckned
 vnto him that he should speake,
 answered. III. In the presence
 of our elders and betters, *Ecc. 32. 8.*
 who must haue leaue and li-
 bertie to speake first, and
 must of others be heard with
 silence. The practise of this
 was in *Elihu* to *Eliphaz* and *Iob. 32. 6.*
Bildad. A company of men *Ecc. 7. 5. 11*
 (as some say) are like to the
 Alphabet, in which are vow-
 els, halfe vowels, and mutes;
 vowels are old men, learned,
 wise, expert: halfe vowels,
 are young men and women,
 who are then onely to speake
 when they are asked: mutes,
 are the same parties, who be-
 ing not occasioned, are in si-
 lence to heare their betters. *Tit. 2. 9,*
 And here all seruants and
 chil-

children must remēber when they are iustly reprooued, to be silent and not to answer any thing againe. I V. Fooles and pratlers are not to be answered, vnlesse it bee to let them see their follie.

CHAP. XII.

*An exhortation to keepe
the Tongue.*

THUS haue I in part set downe how the tongue is to bee gouerned: and I hartily desire, that all Christians would put these rules in practise. Reasons. I. *If a man see me to be religious, & re-
straine not his tongue: hee de-
ceiueth himselfe, and his religi-
on is in vaine.* II. The man of
an

Iam. 1. 26.

an euill tongue, is a beast in the forme of a man; for his tongue is the tongue of a serpent, vnder which lieth nothing but venim and poyson: nay he is worse then a serpent: for it cannot hurt, vnlesse it be present to see a man, or to bite him, or to strike him with his taile: but hee which hath not the rule of his tongue, hurteth men as well absent, as present; neither sea nor land, nor any thing can hinder him. And againe, his throate is like a graue that hath a vent in some part, and therefore sendeth forth nothing but stinke and corruption. **III.** As the holy men of God, when they preached, had their tongues as it were, touched

Psal. 140. 3.

Isa. 6. 6.

Mar. 3. 11.

touched with a coale from the altar of God; and as godly men when they speake graciously, haue their tongues inflamed with the fire of Gods spirit: so contrariwise, when thou speakest euill, thy tongue is kindled by the *fire of hell*: and Sathan comes from thence with a cole to touch thy lippes, and to set them on fire to all manner of mischiefe. *Chrysostome* saith, that when men speake good things, their tongue is the tongue of Christ: but all manner of vngodly and cursed speaking is the diuels language. I V. The moderating of the tongue is a matter of great difficultie. Saint *James* saith, *The whole nature of beasts and birds, and of cree-*

Iam. 3. 6.

Chryf. ho. 7. 9. in Mat.

creeping things, &c. but the tongue canno man tame: it is an vnruly euill. Pambus, one without learning, came to a certaine man to be taught a Psalme: who when he had heard the first verse of the 38. Psal. *I said, I will keepe my waies that I offend not in my tongue*, would not suffer the next verse to be read, saying, this verse is enough, if I could practise it. And when his teacher blamed him, because he saw him not in fixe moneths after, he answered, that he had not yet done the verse. And one that knew him many yeres after, asked him whether he had yet learned the verse, I am fourtie yeares olde (saith he) and haue not yet learned to fulfill

Lam. 3. 7. 8.

Hist. Tripa.
lib. 8 c. 1.

Gods iudg-
mēt for the
abuse of the
tongue.
Euseb. l. 6.
c. 8.

fill it. Now then, the harder it is to rule the tongue, the more care is to be had therein. V. The strange iudgements of God for the abuse of the tongue, especially in blasphemies and periuries are many & fearefull. Three men conspired together against *Narcissus* bishop of Ierusalem, a man that ledde a godly and blamelesse life, and they charged him with a most hainous crime: all three confirmed their accusation by oath. The first wisheth, if it were not so, that hee were burnt. The second, that he might die of the iaundise. The third, that he might loose his eyes. Afterward in procelse of time, the first had his house set on fire in the night

night: and he with all his familie was burnt. The second had the iaundise from the head to the sole of the foote, and died thereof. The third seeing what was befallen these twaine, repented and confessed the conspiracie against *Narcissus*, and yet for all that he lost his eies.

Againe, in the daies of Queene *Marie*, as *Iames Abbes* was ledde by the Sheriffe to execution, diuers poore people stood in the way and asked their almes: he the not hauing any money to giue them, did put off all his apparel saue his shirt, and gaue it vnto them, to some one thing, to some another; in the giuing wherof he exhorteth them to be strong in the Lord,

Fox. A&.
Mon.

Lord, and to stand stedfast
in the truth of the Gospell.
While hee was thus instructing
the people, a seruant of
the Sheriffes going by, cried
out aloud, and blasphemously
said: beleue him not good
people, he is an hereticke,
and a mad man out of his
wit: beleue him not, for it
is heresie that he saith. And
as the other continued in his
godly admonitions, so did
this wicked wretch blowe
forth his blasphemous ex-
clamations, vntill they came
vnto the stake where hee
should suffer. But immediatly
after this Martyr was
bound to the stake, and fire
put to him, such was the
fearefull stroke of Gods iu-
stice vpon this blasphemous
railer,

railer, that he was there presently in the sight of all the people stricken with a frensie, wherewith he had before railingly, charged that good Martyr of God: who in his furious rage and madnesse, casting off his shooes and therest of his cloathes, cried out vnto the people, and said, Thus did *Iames Abbes* the true seruant of God, who is saued, but I am damned: and thus ranne he about the towne of Burie, still crying, that *Iames Abbes* was a good man and saued, but I am damned.

Againe, children sitting in Aet. Non.
companie together, fell in- Fox.
to communication of God,
& to reason what God was.
And some said one thing,
some

Some another: among the rest, one said, He is a good old father: to which another named *Dennis Benfield*, replied with a most outrageous blasphemie: what; he (said she) is an olde doting foole. But shortly after this young girle was so stricken, that all the one side of her was blacke, and she became speechlesse and died.

Idem,

Againe; one *Leauer* a plough-man, railing, said, that he saw the euill fauoured knaue *Latimer* when he was burned: and also in despite, said, that he had teeth like an horse. At which time and houre, as neere as could be gathered, the sonne of the said *Leauer* most wickedly hanged himselfe.

Againe,

Againe, in the time of K.

Edward, a young gentleman *Idem.*
of Cornwall beeing in com-
panie with other more gen-
tlemen together with their
seruants,, beeing about the
number of twentie horse-
men, among whome this
lustie younker entred into
talke, and began withall to
sweare, and vse ribauld
speech, beeing gently re-
prooued, the young gen-
tleman tooke snuffe, and said
to the reproouer, why takest
thou thought for me? take
thou thought for thy win-
ding sheete: well, quoth the
other, amend, for death gi-
ueth no warning: for as
soone comming a lambes
skinne to the market, as an
olde sheepe-skinne. Gods
wounds (said he) care not

thou for me: raging still in this manner worse & worse in wordes, till at length passing on their iourney, they came riding ouer a great bridge, standing ouer a peece of an arme of the sea, vpon which bridge this gentleman-swearer spurred his horse in such sort, as he sprang cleane ouer with the man on his backe, who as he was going, cried saying, Horse and man and all to the diuell.

Peter
Stubbs book
printed
1581.

Againe, there was a seru-
uing man in Lincolnshire,
who had still in his mouth an
vse to sweare *Gods pretious
blood*, and that for very trifles:
beeing often warned by his friends
to leaue the taking the Lords blood
in vaine, did notwithstanding
still

still persist in his wickednes,
vntill at the last it pleased
God to cite him first with
sicknesse, & then with death:
during which time of the
Lords visitation, no perswasion
could moue him to
repent his foresaid blaspheming,
but hearing the bell to
toll, did most hardly in the
very anguish of his death,
startvp in his bed, and sware
*by Gods blood this bell tolled
for me.* Wherupon immedi-
atly the blood abundantly
from all his ioynts of his bo-
die, as it were in streames, did
issue out most fearefully frō
mouth, nose, wrests, knees,
heelles, and toes; with all o-
ther ioynts, not one left free
and so died.

These and such like iudg-
ments

ments must bee as warnings
from heauen to admonish
vs, and to make vs afraid of
the abuse of the Tongue:
especially when it tendeth
to the dishonour of God.
And wee are to imitate the
example of *Policarpe* the
Martyr, who when he was
bidden to take his oath, and
curse Christ, answered, Four-
score and sixe yeares haue I
beene his seruant, yet in all
this time hath hee not so
much as once hurt me: how
then may I speake euil of my
King and Soueraigne Lord,
which hath thus preserued
me? VI. Lastly, God hath
honoured thy tongue with
the gift of speech and vtte-
rance: and the great excellen-
cie of this gift thou shouldst
per-

perceiue, if thou werest stricken dumbe for a time. Therefore let thy tongue be applied to the honouring of God, and to the good of thy neighbor.

FINIS.

